



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## REVIEWS AND NEW BOOKS

### General Works, Theory and Its History

*Principles of Economics.* By FRANK W. TAUSSIG. Volume II. Third edition revised. (New York: The Macmillan Company. 1921. Pp. xix, 576.)

This is a thoroughgoing revision of this well-known work. The chapter on The General Property Tax has been omitted. Account has been taken of recent publications and legislation. For example, the general conclusions of the study on *Income in the United States* by the National Bureau of Economic Research have been included in the chapter on Inequality and Its Causes and a section has been added giving the essential features of the Transportation act of 1920.

Those familiar with the earlier editions will find the fundamental theories unchanged but will note increased emphasis on the facts and consequences of inequality and a clearer expression of the spirit of social sympathy. This is well illustrated by the discussion in the newly added chapter, "The Wages System. Strikes and the Right to Strike." The wages system necessarily restricts the liberty of "the individual workman." "He must obey orders." This involves drawbacks of two kinds, material and spiritual. The first means slackness of effort. The interest of the workman in the output is remote. The results must be attained through the "drive" method. The spiritual loss has received more attention of late years. "We are slowly becoming awake to the plain and simple fact that the happiness of all men is immensely promoted if their daily work be made interesting and pleasurable."

As to the right to strike, emphasis is laid on the power of discharge and its terrible consequences to the workman. "No general statements can picture adequately the ordinary states of feeling: constant uneasiness, easily intensified to terror, on the part of the men; consciousness of power and determination to hold power among the so-called masters" (p. 290). And again: "If the public wishes to secure the gains which accrue from private property and private management, it must accept the offsets which arise from strife and stoppage. To restrict the right to strike and leave absolute control of employment to private managers is to give strength to one side and take it away from the other" (p. 293). It is only when this power of discharge has been materially modified and the workman assured of a fair hearing of grievances that the public "is entitled to protect itself against efforts to stay the operation of vital industries." Too much is not to be expected from the device of employee representation. The ground is not yet prepared for its full effects, for the indispensable prerequisite

of "a real spirit of meeting the men on their own ground and with a frank recognition of their own methods of joining together for their own ends" has not yet been accepted by the employers. Nor have workmen as a class developed to the stature required for real sharing in problems of management. This is evidenced by the extraordinary rarity of the success of plans for coöperative production. Employee representation will not prove "a cure-all for the social ills, but of promise toward smoothing the working of the industrial system as now established" (p. 297).

C. E. PERSONS.

*Boston University.*

*Bestimmungsgründe des Preises.* By OSKAR ENGLÄNDER. (Reichenberg: Gebrüder Stiepel. 1921. Pp. 300. 52 K.)

As experienced readers know, the date of publication of a book does not always tell us what period of thought it represents. The two may go far apart. Engländer's volume is an illustration of this point. Though published last year, it expounds in the main an economic subjectivism that originated a generation or more ago. We find again a qualitative price analysis within a system of catallactics, of statics, of frictionless competition which permits only one price for each article on the market. There is Menger's classification of goods into those of first, second, and third order; the distinction between reproducible and non-reproducible goods; and the imaginary case of first one buyer, then several buyers, and finally of buyers and sellers bidding against one another. Costs are shown to be either expenses (which begs the question) or else other facts altogether out of place in catallactics. Wants are contrasted with purchasing power, which as usual is assumed to be first equal, then unequal for different buyers. Thus price is determined at bottom by demand alone, i. e., by personal valuations in conjunction with purchasing power, no attempt being made to relate these facts quantitatively to supply.

Now, all this is of course an old story and cannot be the *raison d'être* for the book at this time. If therefore it is to be judged aside from its excellent, but quite conventional, presentation of subjectivistic economics, it must be on the score of certain minor corrections. Engländer, that is to say, follows on the one hand Wieser and Zuckerkandl—which accounts for his mode of approach to the problem. But he has also borrowed from F. Brentano and O. Kraus, rejecting hedonistic sensationalism. Wants and gratification are discussed without reference to morality or the supremacy of an "economic man." Whatever the processes of valuation (and Engländer apparently is not influenced by the most recent psychological and philosophical developments in this field) the springs of human action are not considered a subject